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Fr. Frey and children at new child care center in Costa Rica [page 10].

What Do Gifts Mean? [page 12]



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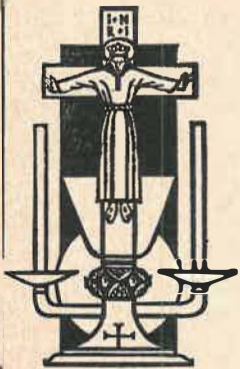
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We Still Tell Stories

Storytelling is still a useful and effective way of teaching, provided it is done with a right purpose, and in the right way. Now that we have swung away from the type of printed text which gave, as the usual Sunday fare, the "story for the day," followed by its "application to life," some teachers may be missing the joy of telling the age-long Bible stories. Having been cautioned not to read the story aloud to their class, some teachers have stopped telling stories at all.

Not more than one-third of the Bible is narrative which may be presented in the form of "stories." The rest is poetry, theology, and the intense life of the early Church. How to acquaint our pupils with this larger area of the Bible is a problem which no published curriculum has yet solved. The study of this rich portion of the Bible may have to be postponed until children have reached thinking years, and more experience of life. For children the story is still an essential form for our teaching, although not the only one.

Teacher's Preparation

The teacher's preparation for telling each story is important. The following advice was given years ago:

(1) Prerequisite is appreciation. You must *like* your story.

(2) You must *know* your story — the problem, the names of the characters, their appearance, characteristics. That does not mean that you memorize it, but that you have been over it at least three times to be sure of all the details.

(3) Make an *outline* (on paper or in your mind). This helps you see each step in relation to the climax, and you won't say, "Oh, I forgot to mention. . ."

(4) *Practice* telling your story out loud. If the sound of your voice gives you stage fright, and you lose the thread; read the story again until it is yours.

(5) Practice telling the story to some child listener — a neighbor, or your own child or nephew. Add or omit details suited to his age level.

(6) By now you are confident, at home in your story. You can look into every eye, make gestures.

These brief notes may help storytellers, old or new:

✓ Have all your characters talk to one another, providing real sentences for each to speak. The rule is: do not use indirect discourse, but throw everything into quotes. (Not "He told the king that. . ." Rather, "Oh King, our army is defeated.") To do this, part of your preparation will be to act as author, playwright. You are allowed to do this, even with Bible stories, since

your task is to make the story live in the imagination of the hearers.

✓ Give every character a descriptive title or adjective. Thus — tall, faithful, the king's son, the traitor.

✓ Point up characterization. The actions and speech of each may reveal this, but you may want to add a word of his purpose or inner character.

✓ Use rhythmic repetition, using a catch phrase or term over and over throughout the story, like the refrain of a song. The children love it, and it helps them remember and retell the story.

Your Hands Must Be Free

Plan and practice some gestures. You are being watched, and all your bodily motions are part of your story. You may feel a little shy about this at first, but with practice comes confidence. You may tell the story while seated, but your hands and head are free, and the expressions of your face are important. The following phrases were read aloud at a teachers' meeting, and they were all asked to make the gesture for each. (Lay this paper down, and try doing each one yourself.)

"Far down the road. . ."

"A city with battlements."

". . . pulled out his sword."

"Looked up in the tree."

"The arrow shot out and fell."

"Threw off his cloak."

"Took out a coin."

"Took him by the hand."

"Saw him a great way off."

"Fell down at his feet." (A deep bow, kneeling. The whole class can practice this.)

There's more to storytelling than all this. Let it be said that teachers who are baffled by the new ways of guided conversation, can still shine here. If you are a wise teacher you will not tell a story every Sunday. But you will be telling stories to one group or another, all your life, and you owe it to yourself and your work to become expert at it. If you feel you must *tell*, tell a story, but tell it well.

THE ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A Province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies, or emergencies.

December

15. Western North Carolina, U.S.A.
16. Western Szechwan, China
17. West Missouri, U.S.A.
18. West Texas, U.S.A.
19. West Virginia, U.S.A.
20. Willochra, Australia
21. Winchester, England

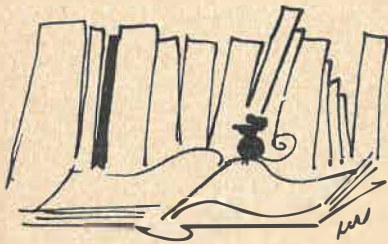
BOOKS

Limited Use?

The New Testament in Plain English. By Charles Kingsley Williams. Eerdmans. Pp. 545 plus note and glossary. Cloth, \$3.95. Paper, \$2.45.

It is surprising how effective is this translation, *The New Testament in Plain English*, in view of the severe vocabulary limitations which Charles Kingsley Williams has accepted as a part of his task. Even plain English can be poetic, as is instanced by I Cor. 13, Luke 7:44-46, and, to lesser extent, by the canticles in the opening chapters of St. Luke's Gospel. But this reader, at least, cannot refrain from wondering if this translation has much relevance for us.

First published in England by SPCK in 1952, this version reflects the translator's own long experience as an educator in India. Its plain English is designed for those whose command of the language is minimal. This is apparent from the brief glossary which at times, at least to our eyes, is almost ludicrous in the simplicity of its definitions. But the text as well employs the simplest possible imagery—such phrases as “slave-girl of the Lord”



(Mary in Luke 1:38), “sergeant of the army” (Luke 7:2), Paul's reference to his longing for death as “my desire is to fold up my tent” (Phil. 1:23), or Christ “was found in man's shape” (Phil. 2:8).

But this plain English is in some instances just plain wrong. Such is the case with the phrase “with some secrecy” (John 7:10). Or in Phil. 2:8, cited just above, what means “*was found* in man's shape”? The expression “forces of nature” (Col. 2:20) is far too weak for St. Paul's reference to the demonic intensity which assails man. And “deliverance” (Rom. 4:25; 5:1; etc.) does not begin to suggest the great Apostle's admittedly difficult but indescribably rich concept of “justification.”

Of course, there can be no precise correspondence between two languages. Inevitably some of the fullness and richness of any original is lost in the process of translation. But over and beyond this, to limit one's self to “plain English” or to “basic English” makes what is at best a difficult task infinitely more so. How

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much can one expect under such circumstances?

Even so, there is a genuine charm to the simplicity and straightforwardness of this version. Certainly it can be used with effect by study groups. But one wonders if its use generally can be other than a limited one. O. SYDNEY BARR, PH.D.

Dr. Barr is associate professor of New Testament, General Theological Seminary.

Who's Where in Orthodoxy

Toward an American Orthodox Church. By Professor Alexander A. Bogolepov. Morehouse-Barlow. Pp. 108. \$3.

I am warmly grateful to Professor Alexander A. Bogolepov for the clear and most timely presentation of the various and intricate problems facing the Russian Orthodox Church in this country, which he makes in his book, *Toward an American Orthodox Church*.

The title may lead many to expect a blueprint for the creating of an "American Orthodox Church"; this is not the intent of the author's excellent treatise.

He has dealt with much historical data in a scholarly manner and has pointed out in a satisfactory way the difference between *autonomy* and *autocephaly*, a complicated matter at best, for the definitive treatment of which many students of Orthodoxy will be grateful.

Questions are constantly being asked by non-Orthodox as to the jurisdictions of the Russian Orthodox Church in this country, and Professor Bogolepov, in showing the positions adhered to by each of the jurisdictions, has answered many of these questions most adequately. At a time when there is much discussion of an American Orthodox Church, it is helpful to have such a thorough exposition of a subject which is much on the minds, not only of members of the Orthodox Church, but of all those friends of Orthodoxy whose interest in and respect and affection for Churches of the Orthodox tradition are becoming ever stronger.

In passing I would mention the omission of a direct reference to the Bulgarian Orthodox Church of the United States of America in those passages in the book that refer to Churches whose Patriarchates are represented in this country. To be sure, there is a brief reference on page 48 to Bulgarians generally, and another passing reference to Metropolitan Andrey on page 93. Also I notice an omission of any reference to the Albanian Orthodox Churches. Inasmuch as a great majority of the jurisdictions are very satisfactorily covered in Professor Bogolepov's book, I feel I must call attention to what I know to be an inadequate reference to these particular Churches.

Lauriston L. Scaife

Bishop Scaife of Western New York is chairman of the Joint Commission on Coöperation with the Eastern Churches.

Booknotes

"Brief but brilliant" is Fortress Press's description of the booklets in its new series: **Facet Books**, which are "treatments of vital aspects of faith and life by leading authorities in the Church today." First five of the series, 75¢ each:

The Significance of the Bible for the Church (pp. 45) by Anders Nygren (translated by Carl C. Rasmussen), originally given as lectures at the Ecumenical Institute, Evanston, Ill., and at the University of Minnesota in 1961.

The Sermon on the Mount (pp. 37) by Joachim Jeremias (translated by Norman Perrin) and first published in 1959.

The Old Testament in the New (pp. 32) by C. H. Dodd; first published in 1952.

The Literary Impact of the Authorized Version (pp. 36) by C. S. Lewis (1950).

The Meaning of Hope (pp. 71, including a "Concordance of Hope") by C. F. D. Moule (1953).

Each booklet lists suggestions for further reading. General editor is John Reumann.

Prentice-Hall has begun a new series named Foundations of Catholic Theology. The first volumes, described by an Episcopal Church priest who read them for us as "quite admirable, short expositions of formal Roman Catholic theology, but not unusual in any way," are:

The Image of God in Creation by Sister M. Charles Borromeo Muckenhirn, C.S.C.; **The Life of Grace** by P. Gregory

Stevens, O.S.B.; **The One God** by Wilfrid F. Dewan, C.S.P.; **Sacraments of Healing and of Vocation** by Paul F. Palmer, S.J.; and **The Word Made Flesh** by David J. Bowman, S.J.

Each book has approximately 128 pages and is available in cloth binding for \$3.95 or paper for \$1.50.

Children's Books Received

PEOPLE JESUS LOVED, JESUS AND THE CHILDREN, JESUS THE HEALER, and JESUS, KING OF KINGS. Books 5, 6, 7, and 8 in *Stories of Jesus* series of picture books by Betty Smith. Illustrated by Cicely Steed. Westminster. Each 32 pp. Each 75¢.

Books Received

TEARS ARE FOR THE LIVING. "A retrospective novel spanning the century after war in the Old Dominion." A major area of conflict is the struggle for faith of the leading character, Miss Janie, one of whose sons becomes an Episcopal Church bishop. By Margaret Banister. Houghton Mifflin. Pp. 506. \$5.75.

A HARMONY OF THE GOSPELS in the Knox Translation. Edited by Leonard Johnston, L.S.S., and Aidan Pickering, M.A. Sheed & Ward. Pp. 252. \$6.

PAPA WORE NO HALO. The story of David Wells Herring, Southern Baptist missionary in China. By his daughter, Susan Herring Jefferies. Blair. Pp. 457. \$4.95.

JOURNEY OUT OF DARKNESS. By Marie Bell McCoy. The author, who suddenly became blind early in middle life, tells how she adjusted to a new way of living. McKay. Pp. 205. \$3.95.

CHRISTIAN EDUCATION AND EVANGELISM. By Dr. Donald Gordon Stewart, professor of Christian education, San Francisco Theological Seminary. Westminster. Pp. 176. \$3.75.

FAITH IS A STAR. "The personal religious philosophies and contemporary achievements of great Americans of our day [e.g., George Romney, J. Edgar Hoover, Walt Disney, James Pike, Paul Tillich] originally expressed on the international radio broadcast, 'Master Control.'" Written and edited by Roland Gammon. Dutton. Pp. 243. \$3.95.

Chesterfield Gorge

This cleft
So steeply etched between the hills,
These carvings
Cut by snow, melt at the springtime flood;
Chiseled and smoothed by centuries of work;
These restless waters of a thousand years
Shaping the unshaped rock to gracefulness;
Could softly falling snow-flakes do all this?

Gently at eve a lace-like snowflake falls
To snuggle quietly in an upland wood,
Yet this frail bit of crystal has the power
To carve the rock to beauty and to good.

WARREN H. LYMAN

The Living CHURCH

LETTERS

Most letters are abridged by the editors.

From a "Semi-Pro"

Volume 147 Established 1878 Number 24

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

STAFF

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EDITORIAL OFFICES

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DEPARTMENTS

Anglican	Deaths	23
Perspectives	21	Editorials 17
Big Picture	6	Letters 5
Books	3	News 7
Close-ups		People and Places 23
and Long Views	20	Talks with Teachers 2

FEATURES

Gifts	Paul Toumier	12
Service in Sign	John Neubauer	14
An American Visit	Gunnar Rosendal	16

THINGS TO COME

December

15. Third Sunday in Advent
18. Ember Day
21. St. Thomas (Ember Day)
22. Fourth Sunday in Advent
25. Christmas Day
26. St. Stephen
27. St. John Evangelist
28. Holy Innocents
29. Christmas I

January

1. Circumcision
5. Christmas II
6. The Epiphany
12. Epiphany I
19. Epiphany II
25. Conversion of St. Paul
26. Septuagesima

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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Underlying Question

I should like to commend your support of St. Stephen's Parish, Belvedere, Calif. [L.C., November 24th], in the legal proceedings affecting the establishment of a day school, as well as your defense of the thesis that education is a normal function of a church, the underlying question in the actions.

As the rector of the parish and president of the corporation when, in 1957, we sought and received a permit, I applied for the use which was designated in the zoning ordinance itself by the word "church," without further qualifications. The use however was to extend specifically to a parish hall, with classrooms, the preliminary drawings being a part of the application. I rested on the assumption that a day school could be understood as one of the functions comprehended under the word "church," although no definite plan for a school had then been formulated, and I have declared this in an affidavit in the present proceedings.

The parish should be given full support to establish this point—even though its right to maintain the school could ultimately be sus-



tained on other grounds, specifically, on discrimination, which California courts have held unconstitutional when there is a public school in the same zone.

It must be said, however, that the motives and reasons of the immediate opponents, the five families whose houses adjoin or are adjacent to the parish buildings, are neither sinister nor subtle. Their objections, mistaken though they be, as we see it, are simply that a day school of any kind is a disturbance, and that its presence tends to depress the market value of adjacent property. The ordinance makes a distinction between a "church" use and a "school" use, and requires that a permit for either be obtained in a one-family residential zone. These people hold that when the word "church" is construed to exclude a day school, as they say they assumed it would be, the ordinance protects them from the supposed injuries.

In fairness it should be said that the thesis, as you put it so well, that "education can be considered an integral part of the Church's mission and purpose," was not explicitly advocated in the diocese at the time the use permit was obtained, or in 1958, when the parish hall was built. It was urged only at the beginning of 1959, when Bishop Pike had become the ordinary, and it was only in that year that we took concrete initial steps for the establishment of a school.

This thesis is still one which needs defense and clarification in the Church, and therefore your efforts are commendable.

(Rev.) E. JOHN MOHR
Secretary, The Church Association Board
New York City

As one of two privileged to be the most recently ordained perpetual deacons in the diocese of California, I have read with much interest Fr. Zimmerman's recent article on the diaconate [L.C., October 20th] as well as the letters and your fine editorial comment in your November 10th issue.

I believe we have as many perpetual deacons in this diocese as any other in the country—22 of us—and, while I can't speak for the other 21, I am disturbed by Fr. Siegenthaler's statement [L.C., November, 10th], which infers that our vocation "perpetuates a concept of professionalism in the Church that ought long since have ceased to be tolerated."

Perhaps we perpetual deacons are only "semi-pro's," but there was a lot more to our being "de-layed" than just throwing collars around our necks. We worked and studied hard and the examining chaplains saw to it that we gave evidence thereof. I may never make the "big league" in the sense of being able to accomplish the additional two or three years study and work required for ordination to the priesthood, but I'd hate to think that my amateur status shouldn't be tolerated. I devote 40 or 50 hours weekly to my secular job, and then perhaps half that amount more each week "deaconing," which latter vocation gives me more pleasure and a greater sense of accomplishment than any extra-curricular work in which I've ever engaged.

Obviously we perpetual deacons can't ourselves say whether our efforts are worth while, but I personally feel as if there is a definite place and need for us "semi-pro's" and suggest that if Fr. Siegenthaler could communicate with every priest in the PECUSA who has a perpetual deacon serving under him, he might get some interesting replies. Furthermore, I've read that our Roman brethren are now at least talking about a married diaconate. Maybe they've heard about us "pin-feathered parsons"!

(Rev.) FRED M. CLEVELAND, JR.
Church of Our Saviour
Mill Valley, Calif.

What Custom?

In regard to the news item in the issue of November 10th, reporting Bishop Powell's appointment of rural deans, you state they will not "use the customary style of 'Very Reverend' before their names." Whose custom?

I have lived in Britain, where the use of rural deans is traditional, and counted several as my personal acquaintances. Perhaps in matters of extreme formality they were given the style of "Very Reverend," but I doubt it.

In my experience rural deans were never styled "Very Reverend," but were simply the Reverend John Doe, like the rest of us. Moreover, in direct personal address they were never called Dean So-and-so, but were simply "Father" or "Mr. So-and-so," in accordance with the local customary usage. The use of this title is appropriate to a dean of a cathedral and should not be carried over to a rural dean.

There seems to be a current American penchant for multiplying positions and fancy titles. Another case in point is the very

Continued on page 19

We thank Thee, O Lord, Who refreshest
us both with the partaking of the heavenly
Sacrament and with the solemn remembrance of Thy
righteous servants, through Jesus Christ our Lord.

Leonine Sacramentary, trans. by William Bright



This gold plated silver chalice, a memorial to the late Benjamin F. Ivins, former Bishop of Milwaukee, was dedicated on December 2d, the first anniversary of the death of Bishop Ivins.

The chalice, made by Morehouse-Barlow Co., was dedicated at St. Joseph's Church, Boynton Beach, Fla., as an expression of thanksgiving for the work and ministry of Bishop Ivins. The bishop and his wife became communicants of St. Joseph's after the bishop's retirement.

Bishop Louttit of South Florida, attended by the Rev. James C. Stoutsenberger, rector of St. Joseph's, dedicated the chalice.

The Living Church

For 85 Years:

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

Third Sunday in Advent
December 15, 1963

NCC

Roman RSV

by the Rev. GEORGE L. GRAMBS

Delegates at the triennial General Assembly of the National Council of Churches, held in Philadelphia, December 2d to 9th, learned that a Roman Catholic edition of the Revised Standard Version of the Bible is to be published by Thomas Nelson and Sons, of Edinburgh, Scotland, next year.

A report issued at the Assembly said that the Roman Catholic edition is being sponsored by the Catholic Biblical Association of Great Britain, and will bear an official imprimatur.

The Bible edition, which is intended for use by British Roman Catholics, will employ British usage in spelling such words as "honour" and "centre." Roman Catholic usage will be followed in the placement of the "deutero-canonical" books, the Apocrypha, in the Old Testament, as in the Vulgate Bible.

The General Board of the NCC, which met before the Assembly opened, passed resolutions commending Mrs. John F. Kennedy for her "dignity and poise under the most shattering circumstances," and pledging full loyalty and devotion to President Johnson. The Board also adopted unanimously a resolution expressing the gratitude of the country and of the world for the work of the broadcasting industry in reporting to the people the events surrounding the assassination of President Kennedy last month.

The late President Kennedy had planned to address this Assembly, so on December 3d the Assembly held a memorial service for him. In a meditation, Dr. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church, said that "John Kennedy, by his actions as President, demonstrated that he was indeed a good Catholic, but more—that his kind of Christianity was a strength rather than a handicap to his serving the whole people of the whole nation under the Constitution and under God."

Governor Scranton of Pennsylvania, who also participated in the service, suggested that "America will survive so long as we have leaders of the people who use as their guidelines the people's common sense. While politicians and lawyers discuss the legalistic fine points of civil

rights legislation, the tyranny of prejudice is doomed because the American people in their deep common sense realize it is wrong."

In the opening of the General Assembly, the NCC president, J. Irwin Miller, called all America to the service of God.

"The single most dangerous characteristic of our present society," said Mr. Miller, "seems to me to be that we are, in our fright, becoming a split people." Extremism has flourished, he said, and "extremists attack not alone the ideas but the persons and characters of those holding different opinions about the policies



RNS

Convention Hall, Philadelphia, site of the
NCC General Assembly.

we should pursue. The notion that our solutions are to be found in family fighting, in preserving advantage, in compartmented standards of behavior, in splits of every sort—these are fearful and sick thoughts."

The martyrdom of the late President, he said, has "brought us a clear call to service, and surely no society has ever needed more immediately and more urgently true servants of God."

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, presented his greetings to the Assembly. "If you are sad to find every outbreak of racial intolerance in your country becomes known in every quarter of the world,"

he said, "remember also that every victory in the spirit of justice and reconciliation which the Churches in this country achieve is also a victory for the cause of Christianity in the whole world."

President Miller reported that a Council self-study has already resulted in tangible savings to the Council of \$135,000 a year, and that there is a possibility that the saving may be increased to \$200,000 a year. Mr. Miller said he is convinced that Council critics are helpful to the NCC. Critics, he said, have "made more people inquire seriously about what the Council is. If our critics are right, they have helped us—if they are wrong, they need our ministry." He pointed out, "If the doings of the Council were irrelevant or ineffective, we would not be criticized, we would be ignored."

Bishop Reuben H. Mueller, Presiding Bishop of the Evangelical United Brethren, was elected president of the NCC, succeeding Mr. Miller. Dr. Arthur S. Flemming, president of the University of Oregon, was elected vice president-at-large and vice chairman of the NCC's General Board.

Ratifying previous action by the General Board, the Assembly elected Dr. R. H. Edwin Espy general secretary of the NCC, and the Rev. David R. Hunter associate general secretary. Dr. Espy was associate general secretary from 1956 until earlier this year. Dr. Hunter was for some years head of the Department of Christian Education of the Episcopal Church's National Council [L.C., October 27th].

In a resolution, the Assembly reaffirmed the anti-legalized-gambling position taken in 1951 by the General Board. At that time member Churches of the NCC were called upon to urge governmental authorities to search out and prosecute law-breakers where illegal gambling had been discovered. The Council took the position that the practice of gambling encourages distortion of human and economic values, and that it is well nigh impossible to regulate, and thus becomes a breeder of crime and corruption in our society.

At a press conference on the subject of Christian unity, held during the Assembly, Archbishop Iakovos, head of the Greek [Orthodox] archdiocese of North and South America, said that unity begins with people, rather than through parleys on organic unity. "If people truly

feel unity as part of their faith," he said, "then we will have no trouble finding it."

Bishop Pike of California held that the direction of the present unity movement is toward sharing, but that "we don't have to have a blueprint of all the machinery." Bishop Pike said that he does not feel that bishops are essential to union proposals, and that the values in other traditions are no less important.
More General Assembly news next week.

CONNECTICUT

Elizabeth Bentley

Elizabeth Bentley, a self-professed spy for the USSR who later gave information to the U.S. and testified in the espionage trials of Julius and Ethel Rosenberg, died in New Haven, Conn., on December 3d, after surgery for an abdominal tumor. She was a communicant in good standing of Holy Trinity Church, Middletown.

Miss Bentley, author of the autobiography, *Out of Bondage*, was never prosecuted as a spy. The information she gave the U.S. government involved several highly-placed people, including the late Harry Dexter White, and caused a major scandal in Washington. Her disclosures, according to the *New York Times*, aided in the conviction of 11 Communist party leaders of conspiracy to advocate the overthrow of the U.S. government by force and violence.

NEWARK

Other Action

The special convention that elected the Ven. George E. Rath Suffragan of Newark [L.C., December 1st] adopted unanimously a resolution to send a telegram of sympathy to Mrs. John Fitzgerald Kennedy, wife of the late President, and a message to President Johnson, assuring him of the prayers of the diocese of Newark.

The convention also adopted, unanimously, a resolution authorizing the setting up of separate corporations by each mission in the diocese, to hold title to property. Such corporations will allow each mission to claim tax exemption for its vicarage under New Jersey law.

ARMED FORCES

Polar Churchmen Not Forgotten

Episcopal members of the armed forces stationed in Thule, Greenland, will be able to receive their Christmas Holy Communion through arrangements made by the Armed Forces Division of the National Council.

The Rev. Edward I. Swanson, chairman of the armed forces commission, diocese of Massachusetts, has accepted the Division's invitation to make a visit on behalf of the Episcopal Church. He will be flown to Thule on December 26th from McGuire Air Force Base, N. J., and will remain in Greenland for approximately five days.

The Rev. Mr. Swanson will be glad to convey personal messages to Thule Episcopalians from their Stateside families. He may be addressed at Emmanuel Church, 25 Stratford Street, West Roxbury 32, Mass.

Thule is in northwest Greenland, 422 miles from the North Pole. Approximately 6,000 troops are stationed there.

CENTRAL NEW YORK

Double Loss

For the second time in two months, the troubles of Calvary Church, Syracuse, N. Y., have made newspaper headlines. On September 22d, thieves stole \$846 from the safe, the proceeds of the week's offerings. During the early hours of November 20th, thieves stole the safe, and this time set a fire in the church and three minor fires in the adjoining education building.

Only minor damage was done to books and papers in the education building, which is fireproof, but the fire in the church did an estimated \$70,000 damage and rendered the building unusable. It may have to be torn down.

The interior is fire-blackened, many windows are smashed, and there are holes in the roof. The vandals set the fire on the high altar, which was completely destroyed, the great brass cross melting in the heat. Flames spread along the wall between the sacristy and the sanctuary



Calvary Church, Syracuse, N. Y.

and burned out the organ loft. Then, eating down the west wall of the church towards the narthex, they burned part of the roof. Clergy vestments in the sacristy were smoke-blackened and water-soaked, but a dry cleaning job will probably restore most of them, according to reports.

During the four hours that the Syracuse fire department was fighting the main blaze, Bishop Higley of Central New York and the Rev. W. Wesley Konrad, rector of Calvary Church, were at the scene. The fire was extinguished about 7:00 a.m.

The church safe was recovered a few hours later on the roadside three miles south of the city. It had been forced open and records of births, deaths, confirmations, etc., dating from the early 1890s, were burned by the thieves. A passerby saved a few papers and the wind dis-



Newark News

The Ven. George E. Rath, Suffragan-elect of Newark.

Newark Election

Ballot Nominees	1st		2d		3d	
	C.	L.	C.	L.	C.	L.
Welles Bliss	8	11	withdrew		0	1
Herbert Brown	27	16½	25	12½		withdrew
Henry Cannon	5	2½	withdrew			
Waldron Coon	4	5	1	1½		withdrew
Raymond Ferris	40	27	56	40	55	43½
Sydney Grant	1	3	withdrew			
James Gusweller	10	17	1	6	0	½
George Rath	59	43	77	62½	98	80½
Votes cast	154	125	152	123½	153	125½
Necessary to elect	78	63	75	63¾	77	63¼

persed others. If the theft had occurred four days later it would have been of minor consequence, as all the documents in the safe would by then have been put on microfilm. There was no cash in the safe.

Syracuse police booked three suspects on charges of burglary and arson. One of them has confessed to 30 other burglaries.

The congregation of Calvary will worship temporarily in the undercroft of the church, which was cleaned of the layers of soot and debris deposited by water from the fire hoses in time for the Thanksgiving Day Eucharist. The altar, set up in front of the kitchen, was donated by nearby Grace Church, Baldwinsville. It had been built for that congregation when their church burned in 1960. The altar rail was a length of one-inch pipe nailed between two wooden pillars. The rector asked the congregation not to lean heavily on it.

Episcopal churches in the Syracuse area have offered the homeless congregation use of their facilities. Similar offers came from Presbyterian, Methodist, Baptist, and other churches, and from two Jewish temples.

MARYLAND

Bishop Doll Instituted

The Rt. Rev. Harry Lee Doll, former Coadjutor of Maryland, was installed as Bishop of Maryland on November 22d, at the Church of the Redeemer, Baltimore. Bishop Gray of Connecticut, acting for the Presiding Bishop, was the institutor.

The charge was read by the Rt. Rev. Noble C. Powell, who retired as ordinary of the diocese this fall.

Bishop Doll was formally admitted to the church by the Very Rev. John N. Peabody, dean of the Cathedral of the Incarnation, Baltimore. Amid a trumpet fanfare, the bishop was escorted to the chancel steps, where the instruments of accession were read by the Rev. David C. Watson, president of the standing committee of the diocese, and by William L. Marbury, chancellor. Bishop Gray took the pastoral staff from the altar and gave it to Bishop Doll. Dean Peabody inducted the bishop into his throne, which had been brought from the cathedral for the occasion.

Participating in the service were Bishop Campbell of West Virginia, Bishop Armstrong of Pennsylvania, Bishop Miller of Easton, Bishop Fraser, Coadjutor of North Carolina, and Bishop Emrich of Michigan, who preached. Representatives of other religious bodies—including the Most Rev. T. Austin Murphy, vicar general of the Roman Catholic archdiocese of Baltimore, and several of his clergy, and the local director of the Salvation Army—were given places of honor at the service and at the luncheon afterwards.

DEATH OF THE PRESIDENT

Seminarians Hear the News

by the Rev. FRANCIS C. LIGHTBOURN

Seabury-Western Theological Seminary, Evanston, Ill., November 22d: The chapel bells suddenly begin ringing, as one o'clock moves on toward one-thirty. Students file into the chapel. . . .

"What's this all about? Is this some improvised celebration in honor of St. Cecilia, patroness of Church music, on her feast day?"

"President Kennedy has been shot," mumbles someone in the corridor carrying a portable radio.

"Oh, no—not killed, surely?" (No one could say at this point.)

Into the chapel continues the file . . . probably half the student body, with others. . . .

Enters the dean, the Very Rev. Charles U. Harris, and he proceeds to his stall. He prays, and we with him:

"O Father of mercies and God of all comfort, our only help in time of need; We humbly beseech thee to behold, visit, and relieve thy sick servant, John, for whom our prayers are desired. . . ."

The filing out of chapel; the crowding at the door of the dean's office to hear the up-to-the-minute radio announcements.

Then came the solemn proclamation: "John Fitzgerald Kennedy, President of the United States, is dead at the age of 46."

The dazed faces; the moist eyes; the stunned looks—as people head again for the chapel; the re-entry of the dean—this time in cassock; his advance into the sanctuary; his leading of the seminary family in the Litany for the Dying . . . while the bell tolls. . . .

A young seminarian's wife, infant in arms, kneeling; and on her face a dazed



Bishop Doll (left) receives staff
Others had honored places.



The Ven. Dean T. Stevenson
Bishop-elect of Northern Michigan.

look, as though she had been bereaved personally . . . while the bell tolls and the resonant voice of the dean is heard praying:

"O Lamb of God, who takest away the sins of the world; Grant him thy peace."

NORTHERN MICHIGAN

Episcopal Election

When the Ven. Dean T. Stevenson was elected Bishop of Northern Michigan by a special convention of that diocese held on November 19th [L.C., December 1st], Bishop Rose, Suffragan of Southern Virginia, was the only one besides Archdeacon Stevenson to receive a substantial number of votes in the election. On the first ballot, Bishop Rose received more lay votes than the archdeacon, but his support dwindled in the second ballot. After the third and decisive ballot, the convention decided not to cast a unanimous ballot for the winner, but instead, at the suggestion of Bishop Page, passed a resolution expressing support for the bishop-elect.

Other nominees included the Rev. Messrs. Charles Braidwood, John Baden, A. Paul Nancarrow, J. William Robertson, H. Edwin Caudill, A. Donald Davies, Clyde Wilson, and Ronald Ortmeier.

SOUTH AFRICA

Archbishop de Blank Is Ill

The Most Rev. Joost de Blank, Archbishop of Capetown, South Africa, has been ordered by his physicians to withdraw from all engagements for at least a month.

Archbishop de Blank, who has been ailing for more than a year, is scheduled to leave his see in January. Upon his re-



Children at the Church-sponsored care center in Barrio Cuba.



tirement, he will go to London where he will be a canon of Westminster Abbey [L.C., October 13th].

One of his doctors told the press that the archbishop's condition was attributed to "extreme exhaustion." While there were news reports that he had suffered a recurrence of heart trouble, this was not confirmed by officials. [RNS]

CENTRAL AMERICA

On Guardería

In Barrio Cuba, one of the more depressed areas of San José, Costa Rica, stands a new child care center, sponsored by the Episcopal Church.

The idea for the *Guardería de Barrio Cuba*, which cares for the children of working mothers, was born almost simultaneously in the minds of several people in San José: the Rev. William C. Frey, rector of the Church of the Good Shepherd, the Rev. José D. Carlo, priest-in-charge of the *Congregación del Buen Pastor*, and some women of the Church of the Good Shepherd.

San José counts in the thousands the children whose mothers must leave them unattended—either abandoning them to the streets or locking them in their slum dwellings—while the mothers earn the families' support. Even small babies are left in their cribs, alone, for as long as 12 or 14 hours at a time. In the more fortunate cases, young children care for even younger children; in many cases there is no care whatsoever. Fathers are frequently incapacitated, unemployed, or unknown. Malnutrition, intestinal parasites, and disease compound the misery.

Last spring, a small group, including the two priests, Mrs. David E. Richards (wife of the Bishop of Central America), and several other women, began making plans for a child care center, to alleviate at least some of the suffering. The social welfare department of the Costa Rican government helped out. A social worker

was assigned to make case studies of the more impoverished families. The Church was already renting a small house in Barrio Cuba, and it was decided to establish the *guardería* there, since operation of the center, Monday through Saturday, 12 hours a day, would not interfere either with Sunday services or evening Bible study classes. By September, with enough money collected to operate the center for three months, the group decided to open the doors.

Two women are employed full time at the *guardería*, and Churchpeople in San José volunteer their help. Children, ranging in age from one to seven, are bathed, fed, and cared for while their mothers work. Medical care is available at a nearby government health unit, and a local doctor gives his services as a weekly medical visitor. A committee of women, headed by Mrs. Barbara Frey, wife of Fr. Frey, administers the *guardería*. For the present, the capacity of the center is being set at 20, because the committee feels that to exceed this figure would strain both the facilities and the family atmosphere that prevails. When the project becomes financially feasible, another *guardería* may be opened in some other section of the city.

VATICAN COUNCIL

Recognition

by the Rev. EDWARD DUFF, S.J.

Fr. Duff, a Jesuit, uses the term, "Catholic," in the meaning of "Roman Catholic." He is a special correspondent for Religious News Service.

The Catholic Church, in the final week of full discussions in Vatican Council II, recognized other faith families as possessing and professing the truth of the Gospel, as being the means of sanctification of their members, as forces for good in the world.

The agenda items occasioning such

sentiments in St. Peter's Basilica were Chapter II, "Ecumenism in Practice," and Chapter III, "Christians Separated from the Catholic Church," of the last *schema*, or draft document, that on ecumenism, to be discussed in the second session of the Council.

What is now conceded—for the first time, officially—is not merely that there are, outside the Catholic Church, individuals leading an authentically Christian life, but that there are ecclesiastical institutions used by the Holy Spirit precisely for that purpose.

Although not intended as a small manual of theology nor an excursus on Church history, the chapter dealing with Orthodoxy and Protestantism displayed a new comprehension of non-theological factors accounting for the division of the Churches. Council Fathers, in several speeches, conceded Catholic responsibility for this sinful situation, and accepted the reality of that division as the basis for its analysis and practical suggestions. The realism, the spiritual vision, and the generosity of the document on ecumenism are its outstanding characteristics.

Chapter III makes a distinction between the Oriental Churches and "the communities which have arisen since the 16th century." The difference is not a matter of diplomatic protocol nor an effort of archaeological approximation. The distinction points to the issue that constantly embarrasses the World Council of Churches, forcing the open concession that membership in that ecclesiastical fellowship does not imply recognition of fellow members as Churches in the full sense of the word. For in the WCC, the Orthodox Churches, while acknowledging the sincerity of the preaching of the Word of God by the Protestant member Churches, deny that they possess the true Eucharist.

The Catholic Church and the *schema* by implication make the same acknowledgement and the same reservation, following the dictum of St. Augustine: "It is the Eucharist that makes the Church and the Church which makes the Eucharist."

Speaking of Orthodoxy, the chapter notes its apostolic origin; its rich religious inheritance, "from which the Church of the West has drawn many things in liturgy, in its spiritual tradition and in the juridical order"; its role in defining "the fundamental dogmas of Christians regarding the Trinity and the divine Word made flesh from the Virgin Mother of God"; and its creation of the monastic life. "This priceless patrimony," declares the *schema*, "must be known, revered, preserved, and fostered."

"Unity in diversity" is a principle explicitly endorsed by the Council when speaking of the Orthodox Churches. The legitimate diversity between East and West includes, according to the *schema*, "different methods in understanding and professing revealed truth. Consequently, certain aspects of a revealed mystery are at times more adequately perceived and illuminated by one than by another, so that these various theological formulations are complementary rather than opposed to one another."

The possibility of unsuspected complementarity of doctrine in Catholicism and Protestantism was broached by Paul-Emile Cardinal Lèger, Archbishop of Montreal, Canada, in advocating joint theological investigation, a pursuit of truth "in humility as well as in charity." The archbishop was typically direct: "The Church has known many heresies and schisms. The remedy is not necessarily in authority but in humble progress in the faith. It is our privilege to have the opportunity to investigate with our separated brethren the unsearchable riches of Christ. Immobilism in doctrine is a serious obstacle to the path of unity. We can usefully recall the words of St. Augustine, 'Seek that you may find and then continue to seek that you may find more.' Genuine Christianity has no room for immobilism."

The chapter itself was content in the name of the Council to "commend the first steps of Christians to enter into a dialogue which has already brought them closer to one another."

Of the origins of Protestantism, it noted that "the primary aim was to exalt the transcendence of God in Christ, of which man can partake only through God's grace, but this principle was pressed so far as to lead to a denial of the essential mediation of the Church." These Protestant faith families, it said, "are bound to us by sacred bonds—the very name of Jesus Christ and the sacrament of Baptism," this latter constituting "a sacramental bond between all those who have received it." Since, however, Baptism is only the initiation into the Christian life, the *schema* continues, it "calls for full-flowering in a profession of total faith, full incorporation into what Christ instituted for our salvation, and full and complete participation in the Eucharist."

CHRISTMAS IN THE KITCHEN

Plum Duff It Is

"Why ain't plum duff served?" asked the grizzled seaman, sticking his head into the galley.

So plum duff it will be, when dessert time comes around on Christmas Day at the Seamen's Church Institute of New York.

At the turn of the century, according to word from the SCI, plum duff was devoured by seamen in barrel quantities. It was, perhaps, as well known as hard



tack and salt pork. It is reverently described in sea literature, the subject of old shipboard sketches. Here is one of the recipes the SCI sent along:

Captain Macdonald's Plum Duff

- 1 lb. flour
- ½ cup suet, chopped fine
- ½ lb. brown sugar
- ½ lb. seedless raisins
- ¼ lb. large seeded raisins
- ¼ lb. currants
- 2 teaspoons mixed spices
- 1 teaspoon cinnamon
- 1 teaspoon ginger
- ¼ teaspoon salt
- 1 teaspoon baking soda
- Milk sufficient to mix

Add all spices to flour. Add baking soda to milk. Mix all to dropping consistency. Tie in cloth wrung out of hot water, allowing room for expansion. Boil for 3 or 4 hours, or cook in pressure cooker 35 minutes. Serve with hard sauce or rum sauce.

SPECIAL REPORT

Harassment in Russia

Placed in the hands of religious leaders in England, recently, was a detailed document describing what it calls the "dreadful persecution" of Russian Orthodox believers in Byelorussia and the Western Ukraine.

Brought to London by a British tourist who visited the Soviet Union, it was signed by a group of "parishioners and pilgrims of the Orthodox churches throughout Russia" and addressed to the Ecumenical Patriarchate in Istanbul, to the Patriarchs of Antioch and Jerusalem, "and others."

Church leaders said they regarded the document as exceptionally important, not only in describing the atheistic policies of the Soviet regime—as reflected in two important areas of Russia—but in indicating the courage and tenacity of great masses of Orthodox believers in resisting all efforts to wean them from religion. One source said that, "while many visitors to the USSR have reported on evidences of the strong religious devotion still found there, this document offers a tragic, but inspiring, insight into precisely what this means in terms of personal courage and fortitude."

Although undated, the document appeared to have been written after August 6th, the most recent date mentioned in the text.

Among other things, the document confirms reports circulated last December that monks at the Pochayev Monastery in the Tarnopol region of the Western Ukraine have been subjected to severe persecution at the hands of Soviet secret police.

In Byelorussia, it charged, churches and monasteries have been ordered closed and torn down, ruthless campaigns of persecution have been carried out against parents who seek to give their children a religious education, clergymen have been forbidden to conduct religious services, monks have been hounded and vilified, and would-be students for the priesthood have been intimidated.

The document also charged that, "in order to exterminate the Orthodox faith and to speed up the closing of the churches, the government is secretly training its godless Communists as priests. They appoint them as heads of churches and cathedrals and make them bishops and priests."

Worse still, it said, some priests, through weakness, have become servants of "the anti-Christians who may well convert the Orthodox Church into a heretical Church."

According to the document, the current anti-religious campaign began in 1959 when children of school and pre-school age were forbidden to serve as acolytes to bishops anywhere in Russia.

Continued on page 18

The universal quest for gifts

is nothing other than a seeking after God

GIFTS

© M. E. Bratcher, 1963

by Paul Tournier

Translated by John S. Gilmour

In the pressure—and it is sometimes pressure—of seeking and wrapping gifts just before Christmas, we are not only likely to forget the meaning of the Advent season and the Coming of Christ for which it is supposed to be a preparation—we are likely to forget the meaning of gift-giving itself. Dr. Tournier, psychiatric physician, is above all a thinking Christian layman, a man blessed with perception and compassion. His books are evidence of these qualities, as well as his professional learning, and the most recent of them, The Meaning of Gifts, is no exception.

Churchmen of this day and place are beset, during the pre-Christmas season

especially, but not only then, by two temptations. One is to lose the profound meanings of such human conventions as the giving of gifts in the shallow concerns of the every-day doing of them. The other is to denigrate the importance of such things altogether and to seek to become "all spirit," denying not only flesh but emotion. Dr. Tournier's healthy devotion and balanced theological outlook help steer a sane course between these.

The following article is excerpted from The Meaning of Gifts, printed by permission of the John Knox Press. But even better would be the reading of the whole book, and not only just before Christmas.
cfh

All day long I hear tales of lives and many childhood memories. A good part of them is about gifts received and gifts not received, the magical surprises of Christmas, and also its disappointments. Yes, the fairy tale of Christmas! The waiting, the element of surprise, the locked-up cupboard containing the gifts, the running and guessing of the imagination, the rituals—stockings hanging on the fireplace, or the poetry that must be recited before the gifts can be opened. For children, as for adults, gift means party and party means gift. And no one can say how great is the thirst for parties and gifts which lies hidden in every human breast, even in the oldster's, who feigns surprise as he exclaims, "But you shouldn't have done it! I'm too old to be receiving gifts!"

The mystery of the surprise plays a big role. Basically, everyone is always living in a vague and more or less conscious hope of someday receiving something for which they had never dared ask, some

regal gift symbolized so well in our fairy tales.

Doubtless, fairy tales captivate us because of their marvelous poetry. Yet, their power lies also in what Jung has called the "collective unconscious," that which unites all men from one pole to the other, and from the most civilized to the most primitive, that which stirs them all in the presence of archetype-images. They also grip us because of a certain "symbolic accomplishment," as Mme. Séchehaye* has called it: Both in the child and in the adult there is identification with the hero to whom the fairy extends, as a gift, a power that extends beyond the restricted and narrow limits of our human nature. Through this act of identification, we can at least for the moment live this dream-life wherein time, space, poverty, weakness, and disappointment no longer hold us in unbreakable bondage.

This is a double pleasure, for we identify ourselves not only with the hero of the tale but also with the fairy in her joy of

doing good. This is what we feel when we offer the unspoiled child a more beautiful gift than he could ever have imagined in his naïvete, one which overwhelms him. Veritable joy of the gods! The joy of taking a child into wonderland, of initiating him to pleasures he does not yet know, to the discovery of the outside world in his first trip, or of nature itself. This is the joy of taking him to the theater with all its magic, or even to a simple merry-go-round under its many-colored lights and lively music.

Thus parents who love their children look forward to Christmas every bit as much as they, or for that matter, any other special occasion for surprising them.

Parents are always a bit afraid lest their gift will not be appreciated enough. They hesitate to make their choice; they look around, talk it over, and try to recall their own childhood memories. They stop and study the store windows filled with toys and they scrutinize the catalogs.

There are Christmases which remain forever engraved on the child's soul, gifts which were perhaps not the most beau-

This translation was made from *Des Cadeaux, Pourquoi?* published in 1961 by Editions Labor et Fides, Geneva.

*M. A. Séchehaye, "La Réalisation Symbolique," *Revue Suisse de la Psychologie et de Psychologie Appliquée*, No. 12 (Bern: Huber, 1947).



In the giving of gifts, the mystery of surprise plays a big role.

RNS

tiful in the parents' eyes, but which struck the child, as it were, dumb to the point where he dared not even touch the gift! His emotion was too great for him. Yes, and it happens that parents mistake this dumbfoundedness for indifference or even ingratitude.

Then there is the art of wrapping, of choosing the paper and the ribbon. An otherwise magnificent gift may be indifferently received because the parents have economized on the wrapping paper or else have used an old and tied-together bit of string. And there must be no question of the donkey's ears sticking through the paper, nor of the shape of the package betraying what is inside! For what excitement there is in the guessing and in the overwrought curiosity. The package must be felt and turned over, shaken and pressed between the fingers in order to guess what it is. Sometimes the child thinks he has guessed the very gift which he most wanted, but he dares not say it aloud lest he be disappointed in opening it or lest he disappoint his parents by revealing that they have not made the best choice.

Long before Christmas the joy of expectancy has begun. It is unbelievable how much time children can spend just dreaming of gifts they would like. Also, the hesitancy with which they express their wishes. What child has not known the inner difficulty of trying to put down on paper the "list" of desired gifts? First, perhaps, because everyone retains the hope of receiving some fabulous gift, as we have mentioned, something more precious than anything he could ever imagine. Even the child who knows very clearly what he wants still expects, more or less secretly to himself, some extraordinary surprise. . . .

Certain puritan spirits deplore that our religious festivals are losing their spiritual meaning and are only pretexts for the exchange of gifts. But religion is precisely that which ties men together; it is also that sense of human solidarity which is expressed by our gifts. The rediscovery of childlike freshness is also the rediscovery of the sense of being related to God. It means giving back to the human family its spiritual meaning; it means bringing together human fellowship and

fellowship with God, instead of setting them all against the other. Love for God can never be separated from love for one's fellow men.

Let us not underrate the joy of giving or the joy of receiving, for these are indissolubly related, and both symbolize the joy of loving and the joy of being loved. . . .

Love is no abstract thing. It needs to be demonstrated, to find expression in gifts, both personal and ritual gifts. Many people look down upon our common traditions, politeness, gallantry, things which they call hollow and formalistic make-believe. But let no one fool you: There is deep meaning in such customs. They are intended to please, and in pleasing others to afford a real pleasure in living to the person who is acting. . . .

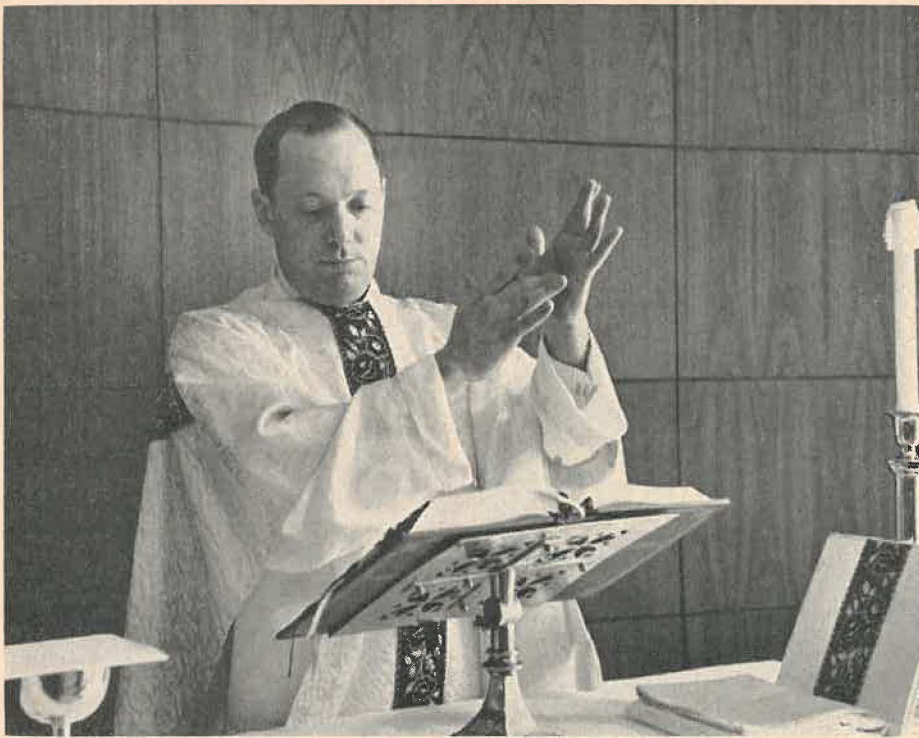
This is what the meaning of gifts among mankind reveals to us: Men need to give because they need to give themselves, and all their gifts are signs of that deep-seated and universal desire to give oneself. To live is to commit oneself.

Let us not deceive ourselves: This great hunger for gifts is not so much a hunger for pleasure, but for affection. Man's need to be loved is universal and limitless; it is of the essence of life. Freudians have amply demonstrated this point. Jean-Paul Sartre, in one of his early writings,* states that the thing which counts in human psychology is not the facts but the meaning of those facts, that which they mean to the men involved. The meaning of gifts is in the love that they express, the love both given and received. All men have this need to give their affection and to feel that it is appreciated. All are equally seeking proofs of their being loved, and of feeling that those who love them have great pleasure in this. We do not want a totally impersonal love; it would only be a dry and humiliating act of charity. Mutuality is the very law of love: There is no pleasure in loving unless the other enjoys equally his being loved. . . .

In some respects the great quest for gifts is a means by which we deceive ourselves, and by our little gifts we numb our longing for the greater ones which escape us. And yet, despite this, the concept of a greater happiness to come, mysterious and yet real and complete, stands out beyond all this race after incomplete and partial gifts and indeed gives it meaning. If each gift is a symbol of love, no matter how small the gift, then surely there must be a love, total and supreme, one that doesn't fail. This is what men intuitively await, and what they are seeking in the smallest gifts received each day. It is as if successive little payments assure us of the final payment-

Continued on page 19

*Jean-Paul Sartre, *Esquisse d'une théorie des Emotions*, *Essais Philosophiques* No. 838, (Paris: Herman, 1939).



The Rev. Douglas S. Slasor conducting a service with his hands.

Service in Sign

The sign for Christ.

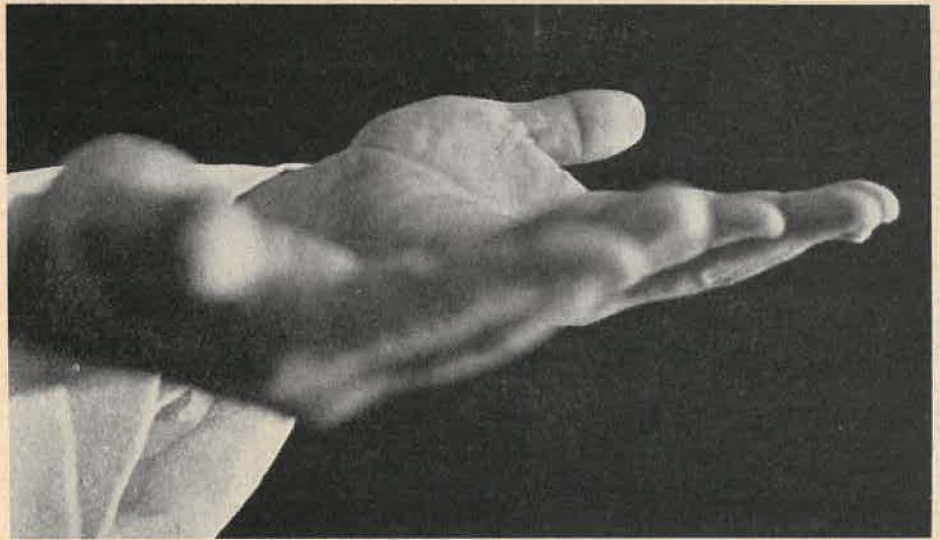


Services at Gallaudet College's Little Chapel for the Deaf are conducted in sign language. The Rev. Douglas S. Slasor, who is a graduate of the college, is the only resident chaplain at the school which is in Washington, D. C.

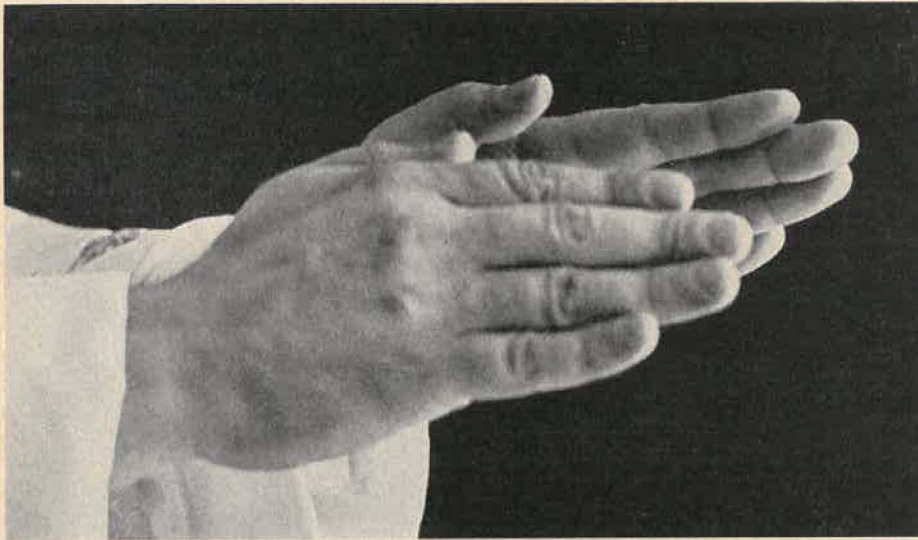
The photos on these pages are of his hands. Photos are by John Neubauer of Washington, D. C.



Bless . . .



This . . .



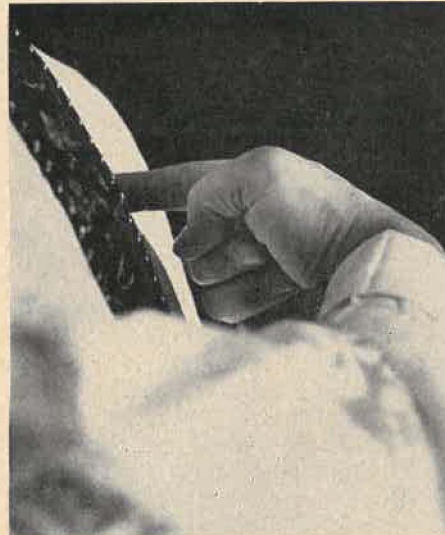
House . . .



O . . .



Lord . . .



We . . .



Pray . . .

A clergyman

of the Church of Sweden recalls

An American Visit

and remembers an American bishop

by Gunnar Rosendal, D.D.

In 1950 I was invited to visit numerous parishes in the eastern states of USA, and in eight wonderful weeks I traveled from church to church, some of them quite small, others cathedrals of great beauty and dignity. I went as far south as Washington, where I had one of the great experiences of my life: I was received by President Truman. I went as far north as Montreal, and to the west my visit was terminated by Milwaukee, where I will ever remember the mild morning of an autumn Sunday. I went slowly and peacefully in early meditations through parks and streets before the High Mass, and was often greeted with a kind, "Good morning, Father," from people who were as early as myself.

But above all I remember with thankfulness the lunch to which the then Bishop of Milwaukee, Dr. Benjamin Ivins, invited me. We talked about privileges which I as a priest of the Church of Sweden could be given, and the bishop said, "You will have all the privileges you

have in your own diocese in Sweden." I was deeply moved and grateful; I think it was the most generous way any bishop has treated me in my many journeys. I was also immediately attached to Bishop Ivins by a warm, respectful sympathy, which has grown deeper and deeper in these 12 years of community in prayer and correspondence. He consecrated a portable altar stone for me, which I treasured for many years. As often as I used it I remembered this father in God, who was really for me a spiritual father.

The late Bishop Ivins was a man of great authority, somewhat short in his wording, with great episcopal dignity, a *grand seigneur* at his table and in his home, full of generosity, ecumenical in a Catholic way, wide open yet strict in his principles. But most of all he became to me a father in God.

Now I have for many years worked for a Foundation *Gratia Dei*. We would try to gather people here for daily Mass and offices in this liturgical center for culture, beauty, goodness, and worship. I readied the Chapel of the Heavenly Joy and asked Bishop Ivins, some weeks before his death, to write a prayer to be put in a copper box beneath the altar, which is in the center of the round-domed chapel. There his prayer now rests, together with



The Chapel of the Heavenly Joy is round with the altar placed in the center. The altar, built of black and red granite, has four Cherubim carrying the upper altar stone on their heads, and round the stone is written: "Thou, who throne on the Cherubim, come out in glance and glory" (Psalm 80:2).

other prayers from my own Bishop of Lund, the Archbishop of Canterbury, Bishop Emilianos of Meloa (delegate of the Ecumenical Patriarch of Constantinople), the Benedictines of Chevetogne, and many other prelates of the Church of Christ. Bishop Ivins' prayer is as follows:

"We dedicate this chapel in the name of and to the glory of God the Father, God the Son, and God the Holy Ghost. Amen. We pray further that it may be a meeting place betwixt God and the petitioners who come to its altar. May it further the bond betwixt the Swedish Church and the Episcopal Church in the United States of America, inasmuch as it is a bishop of the latter Church who dedicates this altar. May the two Churches draw ever nearer until they may unite in one before the throne of Heavenly Grace."

I cannot express my feeling of gratitude for those very warm words of prayer, showing how paternally close the bishop was to my work for this liturgical center and the Chapel of the Heavenly Joy. He said in his letter, sent with the prayer, that he remembered the days when we met and that he wished they could be renewed. That is also my hope. I long for America and hope to be able to travel again on such a journey, to such a country and Church. Both of them always keep a prominent place in my heart and my prayers.

Days to Come

As Advent races on toward its fulfillment and purpose in the Feast of our Lord's Nativity, the Church returns to the theme announced in the collect for the first Sunday in the season: the Second Coming of God the Son to the world of men.

The first collect of Advent asks for grace now, in order that in the last day, when He shall come again in His glorious majesty to judge both the quick and the dead, "we may rise to the life immortal." This Sunday's request (one of the few in the Prayer Book addressed to the Second Person of the Blessed Trinity) is that the Church's servants may so prepare the flock that "at Thy Second Coming to judge the world we may be found an acceptable people in Thy sight."

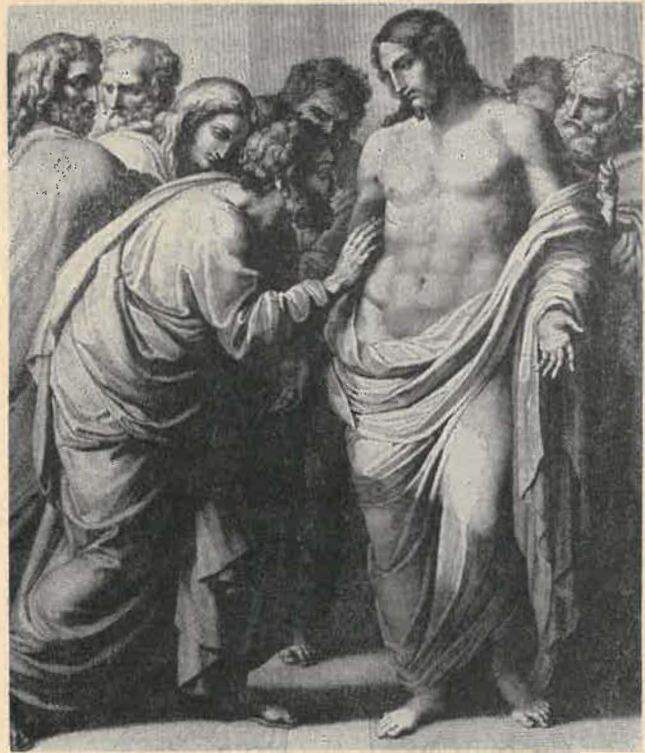
The early Church thought a great deal about the Second Coming. Every dawn began a day when it might happen; every nightfall reminded Christians of the warning to be prepared lest the Lord come "as a thief in the night" and they be found wanting. Lives were governed by the prospect of that dread yet glorious event. In the devotions and meditations of the early Churchman, the Second Coming occupied a great deal more attention and thought than the first one. The backward look was directed toward the Hill and the Garden rather than toward the Stable. But generation after generation passed and the promise did not come true in their time, and gradually men began to forget that it might come true at all.

So we come to the 20th century, to the United States, to the Episcopal Church, to this particular December. As Advent progresses, our thoughts turn to Bethlehem easily enough. There is a well known story of a sequence of events. There is a place and an approximate date. And it is all very lovely and very moving, but not very immediate or urgent. But the fact that the promise — that the Lord would return to the scene of His victory — was not fulfilled in the first century, or in the tenth, or in the fifteenth, does not mean that it may not be fulfilled in the twentieth.

The record is clear enough that He who was and is, is also to come. "In the clouds of heaven with power and great glory," may be as figurative as the phrase, "a thief in the night," but it is all figurative language about something real. In our prosaic age we tend to think that poetic language must convey only flights of fancy. Nothing could be farther from the truth.

"He shall come," we say on the First Sunday in Advent. "At Thy Second Coming to judge the world," we say this Sunday. Tremendous words! How can men say them so easily, so casually, so comfortably? Because it's not going to happen to them or even to their grandchildren? How can they be sure of that?

Tomorrow, or two centuries hence, come He shall. In the hour of death or on the day of judgment, judged we Christians will be. That is the essence of the matter to each of us. "Advent": A Church season's change of



Jesus and Thomas: "Because thou hast seen me. . ."

RNS

color, absence of the Gloria in Excelsis, four candles in a wreath — are these what "Advent" means? Does the word mean, "He came once, and now He is off in heaven somewhere"? Suppose while we are counting up that there are only eight shopping days before Christmas an angel were to appear in a blaze of light and announce, "Only so many more praying days until The Advent"?

Belief and Love

American Churchmen are, for the most part, inheritors of an unspoken tradition that the Judgment which lies ahead of them will be based on their actions, their behavior throughout their earthly lives. While not many have a mental image of a book containing black marks for misbehavior and gold stars for good deeds, the basic concept lies somewhere in the frame of reference in which they live their religious and moral lives. Conscience is a reminder of things done which should not have been done and things left undone which ought to have been done.

"We are not of them who draw back unto perdition," says the author of the Epistle for St. Thomas' Day, "but of them that *believe* to the saving of the soul."

Jesus said to Thomas, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." "These are written," says the Evangelist, "that ye may believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

These are some of many places in the Gospel account from which we can draw no inference but that belief is

essential to salvation, and that the Judgment will be concerned more with what we have believed and Whom we have believed in and how well we have loved than it will be with actions done or left undone.

To a generation accustomed to asking for proof, this is a strange and a most uncomfortable concept. We feel our integrity threatened at being asked to accept without proof, at being asked to commit ourselves without contract. "God is a Person; I am a person," proclaimed a college student. "If He wants me to believe in Him, why doesn't He speak to me directly?" Which question was essentially, "Why doesn't He prove Himself to me?"

Belief—faith—and love are in essence surprisingly alike. Both demand the giving of self, both require the humility of self-commitment without any proof of the outcome of that commitment. With neither is it possible to deal in terms of contract, security, reward. Both faith and love are their own reward, and are impossible to him who seeks any other. Both are possible only as gifts of God Himself, and yet both are gifts freely offered to all men. Faith must put its object before self, and so must love, which is why the loving God must always leave men free to say "No" to the offer of faith.

Because it is an event in another dimension, the Incarnation can never be proved by argument and logic. But because man's intelligence is the chief source of the pride which keeps him from faith, and because his faulty use of that intelligence can raise obstacles to the self-giving of faith, there is a great place for the ministry of apologetic in the mission of the Church. C. S. Lewis, who died recently [L.C., December 8th], was undoubtedly one of the Church's most effective exercisers of that ministry, and there is many a thinking man and woman who blesses God for His use of that English college professor, by whose word they have been able to find light beyond their doubts and to accept the gift of faith.

But the greatest obstacle to faith is not intelligent doubt but the ancient work of Satan which can occupy the heart of the most ignorant as well as the most educated—pride.

Pray, therefore, on this near approach to Bethlehem, for the gift of humility—the prayer of our Lady of the stable and the shepherds, "Behold the servant of the Lord, be it unto me according to thy word"—and be not faithless, but believing.

NEWS

Continued from page 11

This was done, it said, on orders of Vladimir Kuroyedov, president of the State Council in charge of Russian Orthodox affairs.

Between 1960 and 1962, it said, three churches were closed—two of them were later demolished—in Minsk, Kozyrevskaia, and Semitskaya. In 1961 authorities in Byelorussia forbade the reception of Holy Communion and church attendance by children under 18.

"The mockery has gone so far," the document said, "that the district representative stands next to the church of the Minsk archdiocese, spying on the children. If he finds any children in the church, he speaks to the churchwarden and this servant of anti-Christ collars them and knocks their heads against the wall."

The report said one of the children was the son of a pious widow, whose house was later visited by state investigators who stripped the walls of all ikons, and took away all her religious books. The agents also threatened to send her son and her other children to a boarding school where they would be protected from the "contamination" of religion.

Citing similar cases, the document said many parents in Minsk had pleaded with the civil authorities "not to drive their children out of church." Some, it said, even went to Moscow to plead before Premier Khrushchev and other Soviet leaders, "but their appeals were ignored."

On May 30th the document recalled, many pilgrims from all over Russia came to venerate a famous ikon of the Blessed Virgin in the village of Zhirovitsy in the Grodno district, but local authorities barred clergymen from conducting services.

The document went on to supply fresh details of happenings at the Holy Assumption Monastery in Pochayev, where the persecution has been "terrible." Some of the incidents it cited were:

✓ An invalid widow with three children has been "constantly hounded" and often fined because she houses pilgrims who have come to worship at the monastery.

✓ An aged monk was seized by militia while on his way to the monastery, questioned for a week, and then finally ordered out of the village.

✓ On the night of July 18th, pilgrims were forced to scatter after learning that the militia was sending two cars to carry them off.

✓ Because local residents are now afraid to provide shelter for pilgrims, visitors now must sleep under the walls of the monastery or beneath bushes that offer protection from the weather.

✓ On July 31st, a 72-year-old monk—who had gone to the monastery hoping to spend the rest of his life there in prayer and penance—was put on trial for alleged vagrancy and passport violation. He was convicted and sentenced to four months at hard labor, although he had been assigned quarters at the monastery and had enough to live on.

✓ Passports of many monks in the monastery were taken from them last year, and they are now forced to live as wanderers.

✓ In 1962, a former prior of the monastery, a man of 70, was brutally beaten by the local police and then sent to a mental hospital. Subsequently released, he was forced to leave Pochayev and seek shelter in the village of Malaya Llovitsa in the Kremenets district.

Going on to relate the subsequent fate of the ex-prior, the document said he is constantly threatened with imprisonment "because sick people who need his help find him and ask for spiritual consolation."

"We, the pilgrims of all Russia," the signers of the document wrote, "implore you to protect this most pious old man, to help him return to the Pochayev Monastery and get a residence permit. Let him spend his remaining years in the service of the people."

The documents said many efforts are being made to force the monastery to close. It is forbidden to deliver fuel anywhere in the neighborhood, which means that the chapels and cells of the monks remain freezing cold in the winter. Moreover, the monks are barred from selling ikons, crosses, incense, and other spiritual objects which believers need.

One of the most bitter complaints voiced in the document was that "most of our local clergy do not fulfill the traditions of the Apostles but the orders of anti-Christ. The anti-Christ prohibits sermons in the churches. The clergy that do uphold the traditions of the Apostles are the object of persecution by anti-Christ and by those priests who have submitted to anti-Christ."

The document concluded by warning of plans to close the Zhirovitsy Monastery, and calling attention to two "barbarous" incidents in which lives were lost because of "the godless ones."

"This summer, on a holy day," it said, "the priest of the city of Gorki in the Mogilev district was conducting the liturgy when the godless ones shouted 'fire.' The people became panic-stricken; five were trampled to death, 15 were seriously injured, and the priest—who was guiltless—is now on trial."

"Two years ago, in the city of Slutsk, a similar incident occurred. The godless ones threw a smoking torch, and in the ensuing panic some persons were hurt and had to be hospitalized." [RNS]

AROUND THE CHURCH

Saint Andrew's Church, Passaic, N. J., was to merge with **Saint John's**, Passaic, December 8th. The Rev. **Eugene L. Avery**, vicar of St. Andrew's, Passaic, and St. Aidan's, Paterson, N. J., will become a part-time member of the staff of Saint John's and continue as vicar of St. Aidan's.

Bishop West of Florida was given a surprise celebration on the 15th anniversary of his consecration recently. At the celebration, planned by the **Very Rev. Robert R. Parks**, dean of St. John's Cathedral, Jacksonville, Fla., the bishop was given an inscribed silver tray.

In the presence of **Bishop Donegan of New York**, the faculty and student body of the **General Theological Seminary** shared in a service in commemoration of the 75th anniversary of the dedication of the **Chapel of the Good Shepherd**, New York, N. Y., recently. The **Very Rev. Lawrence Rose**, dean of GTS, preached the sermon.

Bishop Harte of Arizona was one of the members of an interreligious group participating recently in an academic symposium for planning Prescott College, an institution related to the United Church of Christ, which will reportedly be the state's first private college. [RNS]

Dedication of **St. Faith's Chapel at the Church of the Epiphany, New York City**, marking the completion of architectural plans made a quarter of a century ago, took place recently. The chapel was dedicated in memory of the Rev. William T. Crocker, rector of the parish from 1903 to 1933. The dedication was conducted by **Bishop Donegan of New York**.

Mrs. Carolyn M. Munson, whose husband is choirmaster of **St. Stephen's Church**, Richmond, Va., seems to be Church unity personified, according to a recent story in the Richmond, Va., *Times-Dispatch*. Mrs. Munson has played in three Virginia Museum Theater musicals: once as a Roman Catholic in *Most Happy Fella*, then as a Mormon housewife in *Paint Your Wagon*, and finally as a Buddhist wife in *The King and I*.

The Rev. Canon **George Tibbats**, who has been vicar of St. Luke's Church, Chesterton, Cambridge, England, since 1952, joined the staff of the **Universities' Mission to Central Africa** as international secretary. Canon Tibbats is one of the provincial commissaries appointed by the Archbishop of Central Africa to represent him in the United States.

LETTERS

Continued from page 5

recent appearance of the style "Most Reverend" for our Presiding Bishop. Although I have the highest regard for him, he is not an archbishop, nor does his position give him the visitatorial powers appropriate to an archbishop, so it seems to me inappropriate to give him the traditional style of an archbishop unless we choose to make his office conform to the same.

Whether we agree or disagree with our current tendencies towards fancy titles we should not grace them with the appellations "traditional" or "customary" when it simply is not so.

(Rev.) **THOMAS G. KEITHLY**
Assistant to the dean
St. Matthew's Cathedral

Dallas, Texas.

Editor's comment: We share our correspondent's lack of enthusiasm for calling rural deans "Very Reverend." In past years, THE LIVING CHURCH consciously avoided doing so, but our present custom is to try to follow local usage. As to the Presiding Bishopric, it is our opinion that "Most Reverend" is the only correct style for the chief bishop of an autonomous Anglican Church. THE LIVING CHURCH has used it since 1900.

Cells for Clergy

I have read with no small personal feeling the recent comments about clerical responsibility for each other and the breakdown and isolation that often occurs.

May I suggest that clergy cell groups meeting for prayer and discussion of personal difficulties could be an answer for this. It could provide a wonderful opportunity for venting irritations, fears, hesitations, and

the whole lot of inner vexations which weigh us down. And it could provide a spark for fellowship based on the sharing of mutual problems rather than on the all too common clerical competition in preaching, pastoralia, administration, etc.

(Rev.) **EARLE FOX**
Acting chaplain
Oriol College

Oxford, England

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The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

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GIFTS

Continued from page 13

in-full. Sooner or later we realize that all human gifts are relative, limited, and uncertain, even the most beautiful and costly of them. Everything that we receive we can also lose. Men can always deny the love which they have been offering, and . . . their gifts are never completely free of other motives: pride, self-interest, or the desire to dominate. This is why the hunger is not assuaged. There must always be new gifts to complete and confirm those already received. This persisting need is itself a clear indication that its goal is ever toward a final ending after which we all confusedly aspire: We are looking for an absolutely unchanging love, one that nothing can ever change. The universal quest for gifts is nothing other than a seeking after God, by whatever name we may call him. For only the One who has made all things and who owns all things can give them without asking anything in return except our gratitude.

Thus, there comes a day when a man understands that all is of grace, that the whole world is a gift of God, a completely generous gift since no one forced Him to it. We see each flower, each drop of water, each minute of our life as a gift of God. He gives them to all, both to those who know Him and to those who are ignorant of Him. But beyond that, though His gifts are completely disinterested, He is far from disinterested in those who are their recipients; He loves us, each one of us in particular, personally. He gives with joy and He rejoices in our occasions of joy. . . .

You may remember the magnificent passage in which Axel Munthe* asserts that everything which is truly beautiful in this world is free: the song of the birds, the wild flowers, the illuminated canopy of the cloudless night! Everything is of grace. God alone is the One who can give freely. Only from Him can we accept all without ever being humiliated.

However, sooner or later even this pantheistic view will no longer suffice us. For in this world there are not only gifts and pleasures. There are sufferings as well, frustrations, failures, and vexations, and we are looking for meaning in them, too. And then there is everything that we would erase from our life, that of which we are ashamed. There is everything we should have liked to do, or ought to have had, and yet which we did not do; there is everything that we've done and which we neither should have, nor should have wanted to do. But the game has been played; we cannot begin it all over. Even if we could, it would turn out the same way.

It is then, as we face death itself. that

*Axel Munthe, *Le Livre de San Michele* (Paris: Albin Michel).

all this world's gifts are but deceit, if there be none of another order, of the order of life itself, a gift to which our human strength cannot attain by itself, despite all its efforts, joys, and triumphs. The great gift, the only one which can be unchanging in value, is the assurance of life beyond the grave, of peace beyond our remorse. It is the assurance of reconciliation with ourselves, with our fellows, and with God, beyond all the conflicts which have accompanied and tarnished the joys of our existence.

The great gift, the unique and living one, is not a thing but a Person. It is Jesus Christ Himself. In Him God has given Himself, no longer just things which He creates or has created, but His own person, His own suffering, and His own solitude, given unto death itself. He declared it Himself, just before turning to face His Cross, "Greater love has no man than this, that a man lay down his life for his friends."* This gift of all gifts is the self-commitment of God Himself, who carried it through to the bitter end so that we may entrust ourselves to it.

The almost unbelievable news of the revelation is that it really is a gift. It is free, without reservation and without recall. Whatever our virtues may be, whatever may be our times of repentance, they all would be unequal to the payment of such a treasure. Thus it is that God offers it freely. He is the One who has paid its price, in the death of His Son. The erasure of all our failings and all our remorse, of all our regrets and our rebellion, what a gift it is! The redemption of all our joys about to be swallowed up in death, and their fulfillment in eternal joy itself—what a gift indeed!

The gift does not end at death, for Christ went beyond the Cross—He rose from the dead; He is seated on God's right hand; He shall come. He told us that He will gather men from the four corners of the earth so that they may partake of His glory even as He has partaken of their sufferings. Then it is that all suffering, frustration, and humiliation will have found meaning: participation in the imperishable fellowship of God who Himself has suffered in order to present it to us as a gift.

Should then the little gifts of our daily existence lose their importance in the face of such a great and unique gift? Many men have thought so. Once they discovered the riches of divine love and forgiveness, they turned their eyes away from this world in order to contemplate nothing but heaven. But this shows that they had not yet grasped the meaning of the Gospel, for the Gospel is never a flight from reality. It is, rather, an act of incarnation in this real world. The same divine love that created this world now saves it from disintegration—the love of Jesus Christ. . . .

*John 15:13, R.S.V.

Close-ups and Long Views

Missions and Mystics

by Margaret Redfield

"There is no reason why goodness should seem dull or trite in drama. The struggle between good and evil in human beings is one of the most fascinating and dramatic things in the world."

Actor Don Murray was talking, sitting opposite me at a book-littered table in his study. "To me," he went on, "the most impelling drama comes out of true life situations. To give you an example—one night several years ago, at a preview, I sat next to a priest. But what a departure from the expected! He talked out of the side of his mouth, like a movie gangster—straight out of an old Cagney film!

"At intermission he introduced himself to me as Fr. Charles Dismas Clark. His motive was not just social—he was a man with a mission. He had done a great deal of work with ex-convicts, and he wanted to do a television series based on his experiences, in order to raise enough money to build a rehabilitation center. I thought his story would make a feature film, and in the end I wrote the screenplay and starred in the picture, as Father Clark."

The movie was the successful *The Hoodlum Priest*, now frequently shown on television.

Murray has had a mission of his own, but he hasn't developed any muscles from patting himself on the back. He talks easily of his work in such films as *Hoodlum Priest* and *Bus Stop*, or of his stage roles in *The Rose Tattoo*, *Hatful of Rain* and *Skin of Our Teeth*, but he is not "known for his much speaking" on the convictions that led him to leave a skyrocketing career a few years ago to do social work among the displaced people of Europe.

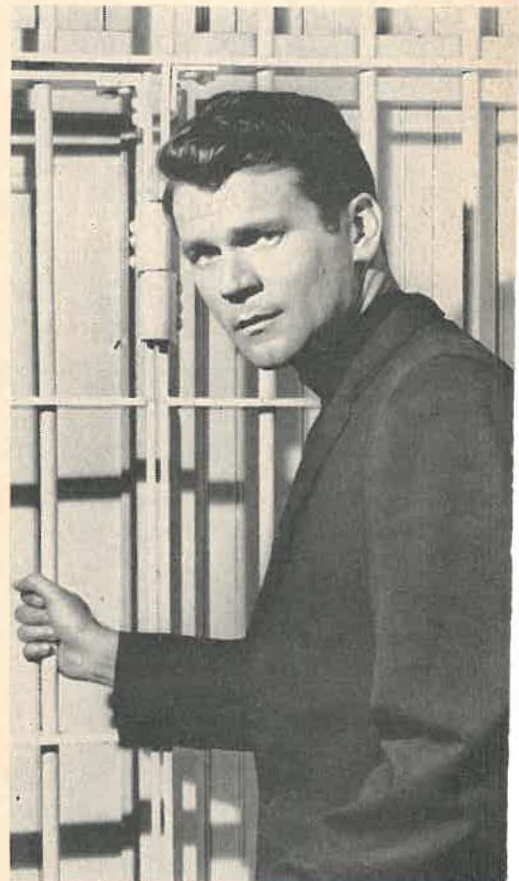
"I worked a year in Germany, and a year and a half in Italy," he said, in answer to my questions, "for the Brethren Service, which is the social service department of my denomination, the Church of the Brethren. It's a small Church of about 180,000 members, and originated in Germany toward the end of the 18th century. Because of their pacifist convictions, they were persecuted in Germany, and finally took refuge in the United States, at the invitation of the Quakers."

Hollywood is not a place with a long memory, and when Murray returned from his European labors he expected to start from the bottom again. "But to my surprise," he said, "I found that people remembered me. I had been back less than a week when I was offered a role in

Thornton Wilder's *Skin of Our Teeth*, with Mary Martin and Helen Hayes.

"We opened in Paris, as part of the International Film Festival which is a sort of theatrical Olympics, with plays from various countries being presented, one a week, at the Sarah Bernhardt Theatre. Of course the Communist countries sent their plays, too, and it was interesting to see how they use drama to support and advance their ideology. When they do it well, they do it so well. Ideas in goodness, in democracy, should be presented as interestingly. We are free to express ourselves in this country, yet we chain ourselves to repeat the same old plots, again and again."

The walls of the study in the hilltop house where he lives with his attractive wife, Betty, and baby daughter, Colleen, are lined with books—not decorator choices for the color of their bindings, but chosen for content, and well-read. When we touched on the subject of Bertolt Brecht's *Caucasian Chalk Circle*, he strode



Don Murray in *The Hoodlum Priest*.

A Pilgrimage and a Process

by the Rt. Rev. Stephen F. Bayne, Jr.

Executive Officer of the Anglican Communion

across the room to take down a copy of Brecht's plays, and read a line to indicate his point. "There's a lot of controversy about Brecht," he observed, riffing the pages thoughtfully. "Some think he used the Communist government to express his ideas, which were not really Communist at all. And did you know he wrote the *Threepenny Opera*?"

"The essence of drama is change," he went on, "and yet one of the most powerful kinds of change, the experience of conversion, has rarely been portrayed stirringly on the screen. I'm working on a screenplay called *The Sinner*—the true story of a man who emerged from a life of unbelievable brutality and degradation, to become, through the experience of conversion, one of the most truly spiritual people I have ever met. He was, and is, doing volunteer work at prisons and honor farms.

"After he told me his story, I began studying the subject of conversion, with the idea of trying to portray it on the screen. I have studied and worked at this for the better part of three years, attempting to get at the secret of what occurs, mystically, in a conversion. I want to present it on the screen so that people who are mystically oriented, who believe that God works by suddenly turning people around—can understand the experience. Yet it must be done so simply and clearly that a person with no religious convictions whatever will be caught up in the drama. It isn't an easy thing to depict. Mystics are not always articulate people!"

I quoted Arthur Symons' reference to "the mystic too full of God to speak intelligibly to the world."

Murray nodded, then gave me a quizzical smile. "Believe it or not, most of my dramatic life has been spent doing comedies—and I'll do them again. But this is one of those dream projects you carry about with you. I work on the script in every odd moment I can find, and I study and read as much as possible. One day soon, it will be ready for the screen."

Will the screen be ready for it? This just might be the time.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools, and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

December

15. St. Luke's, Mineral Wells, Texas
16. DeKoven Foundation for Church Work, Racine, Wis.
17. St. Paul's, White River Junction, Vt.
18. Church of the Ascension, Gloucester, N. J.; Church of the Annunciation, Philadelphia, Pa.
19. Sisters of the Holy Nativity, Providence, R. I.
20. The Rev. G. B. Armstrong, Bracebridge, Ontario, Canada
21. Emmanuel, Washington, D. C.; St. Thomas', Glen Carbon, Ill.; St. Michael's, El Segundo, Calif.

December 15, 1963

How has the "Mutual Responsibility" proposal fared so far, around the world? Of course it is barely three months since the document was made public, and, in any case, no time schedule was suggested. A few Provinces and Churches have "received" it officially—Canada was the first, I think—and others have begun to plan their study of it. In England the Church Assembly has launched an appropriate first attack. In the United States it has been presented to the bishops, and will be presented to the National Council this month. But it is early yet. We are hardly at the point of being able to measure the document and its implications, much less begin a thoughtful response to it.

Yet even now I must say how immensely moved I am at the responses which have come my way. I think the very first day after our return from Toronto there came a check from a sailor who had heard, at sea, of some great emergency need of the Church, and wanted to take his part in it, and knew no other way except to tithe his pay. An English cathedral asked for suggestions of priests from "younger" Churches, who could come to join their fellowship and help them see what they should be doing in their community.

The clergy of four urban parishes in an American city met and prayed and thought, and then agreed that the first frontier of "Mutual Responsibility" for them was the pooling of the combined strength of their congregations in a united ministry to the inner city. The bishops of the Church of Canada resolved to contribute an additional 5% of their salaries, over and above their present stewardship, to lead their Church on the way to the immediate increased support the Primates had asked. A church musician sent me, just a few days ago, a new tune he had written for Studdert-Kennedy's lovely words, ". . . to give and give, and give again, what God hath given thee. . . ." The words, he wrote me, seemed to say what "Mutual Responsibility" had said.

A diocesan bishop has told me that his flock have halted their entire expansion program for the sake of reexamining their goals and their resources. Members of a missionary society have begun a study of how they can put themselves

entirely at the service of our Communion everywhere in the world. Perhaps the most dramatic single response has been that of the five African Churches. Through their archbishops, the nearly fifty dioceses in Africa have prepared and sent me for circulation proposals for more than a hundred projects towards which our increased strength should flow. Indeed the African needs alone—primary needs for survival, not now being met—amount to more than all the £5,000,000 set as an immediate target.

These aren't "success stories" nor are they told to sentimentalize a profound and radical challenge. Most such quick responses are likely to be imperfect. Perhaps most of all, they show the marks of the fact that we can't start anywhere else than where we are. For people and churches which have money, the first response of course—because we are conscientious people—is to give more. For those whose needs bulk larger than their resources, the first response of course—again because we are conscientious people—is to state our needs more carefully and more elaborately. We are impelled by our consciences, first of all, to do a better job at being what we are. And this, no doubt, is an imperfect response. The core of "Mutual Responsibility" is that we should become something else than what we are. Those who have been in the posture of giving need to learn how to ask and receive. Those who have thought they have nothing to give need to examine their priorities, asking whether in fact they are not putting secondary needs of their own ahead of the essential needs of their brothers.

This conversion is not to be found in a minute. We are almost bound to begin where we are, with what we are, and I don't know that this is a problem as long as we keep pressing a determined search for a better obedience. When the massive African program was first made known, there were some who felt it was sort of odd to hail this as a great step forward in mutual responsibility. These were needs, not resources. How could £5,000,000 worth of asking be interpreted as a strengthening of brotherhood? Yet it clearly was and is; it is an absolutely essential first step in interdependence. It must be followed, and it will be, by a

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THE LIVING CHURCH

more difficult second step, which the African Churches will take, in confident brotherliness, when they ask me also to circulate the gifts they feel they can make to others. But if the single mission of the one Lord holds together in one body, we must begin our obedience by sharing one another's needs freely and fully, without reservation.

One could say this the other way round. It is a mark of poverty to be able only to give. Some of us indeed must start there, recognizing that for us the more difficult second step will be to learn how and what to ask. Yet true interdependence cannot be given us until this happens, until we recognize that mission is one, everywhere in the world. I would not wish to soften, for a moment, the challenge to Churchpeople in Britain or America, say, to get their values straight and learn how to give with the generosity and steadiness Christian people ought to show. But interdependence equally requires that Churchpeople in Africa, say, shall understand that mission in Britain is just as urgent and costly as mission in Africa, and that the need for better values and better stewardship is not less for the "younger" than it is for the "older" Churches.

"Mutual Responsibility" is a pilgrimage and a process, not a program. These first steps are no more than that. There is so much yet to be learned—yet to be imagined, really. We are not very provident in our planning, for one thing. Part of the reason so much of our life around the world is as fragmentary and superficial as it is lies precisely in that we have so often not counted the cost, not looked ahead far enough and seen what must follow if we begin. Often we have committed ourselves, unthinkingly, to divisive "confessional" attitudes in missionary expansion when we were struggling against

precisely those things at home. We have tragically little knowledge of one another, even within the Anglican Communion, much less in the Church as a whole. We have lost the gift of seeing God's work whole and in great terms—if we talk of missionary strategy, we often mean not what God is trying to do in history but only what would be good for our Church. We look for programs and "appeals," not remembering that God's work does not depend on our generosity or our willingness to do part of what is asked of us. We seek for religious gimmicks—magic—when we need the life-giving surgery of the prophets and the Gospels.

All this is before us to be learned. It will be learned, I believe, and the unimagined will be seen and the way found to the maturity and selflessness which lies ahead of us, hidden in a more perfect obedience. I believe this because I believe "Mutual Responsibility" is true, and that there is no alternative for us.

This may be as good a note as any on which to end this series of monthly communications. I am immensely grateful to THE LIVING CHURCH, who asked me to undertake this four years ago, and to the *Church Times*, the *Canadian Churchman*, and other periodicals as well, for the privilege of sharing my thoughts in the household over those years. At best I have been a peripatetic and unpredictable contributor, and they have been patient beyond words with me. But it seems right to all of us that, with this new phase of our Anglican pilgrimage, we must find news ways of communication. Let me then close with thanksgiving for all these years have brought in the life of our Communion, and to me indeed, most of all, in a very personal way. To that I would only add my prayer for God's guidance of us in the far more exacting and glorious years which lie ahead.

Advent

III

God died for love. In love He rose again.
For love He walked our earth and shared our pain.
He came to simple, false and cruel men
And for their sakes, and for our sakes, was slain.
It is not only agony on a cross,
Or prayer and blood in dark Gethsemane,
But daily homelessness and daily loss
That made His Advent all a Calvary.
And what then was forevermore remains
Light of this world, and Life; there is no need
For further miracles man's wish ordains,
Once done, eternity is in that deed:
For God came down to men, and so unfurled
The greatest wonder, that God loved the world.

GARNER RANNEY

PEOPLE and places

Appointments Accepted

The Rev. Jack C. Biggers, who was ordained deacon in June, is now assistant at St. James' Church, Jackson, Miss. Address: Box 4463, Jackson 0.

The Rev. Frank Bussell, formerly of Arundel, Quebec, Canada, is now priest in charge of St. Mary's Church, Lexington, Miss., and St. Matthew's, Kosciusko. Address: Box 63, Lexington, Miss.

The Rev. Charles E. Canady, Jr., formerly rector of Emmanuel Church, Chestertown, Md., has for some time been rector of St. Peter's by the Sea, Gulfport, Miss. Address: 3100 W. Beach Blvd.

The Rev. Reynolds S. Cheney II, formerly in charge of St. Mary's Church, Lexington, Miss., and St. Matthew's, Kosciusko, is now rector of St. John's Church, Aberdeen, Miss. Address: Box 348, Aberdeen.

The Rev. Michael T. Engle, formerly rector of St. Peter's by the Sea, Gulfport, Miss., is now rector of All Saints' Church, Tupelo, Miss. Address: 645 Jefferson St.

The Rev. Henry N. Fukui, Ph.D., formerly vicar of Christ the King Mission, Taylor, Mich., is now assistant at St. Luke's Church, Ypsilanti, Mich., and chaplain at Eastern Michigan University, Ypsilanti. Address: 120 N. Huron St., Ypsilanti, Mich., 48197.

The Rev. Henry T. Gruber, formerly curate at Trinity Church, Cranford, N. J., is now vicar of Trinity Cathedral, Easton, Md., and is living for the present at 301 Goldsborough St., Easton.

The Rev. Ralph E. Leach, Jr., formerly vicar of the Church of the Incarnation, West Point, Miss., and the Church of the Good Shepherd, Columbus, Ky. Address: 729 E. St. Catherine St., Louisville, Ky., 40203.

The Rev. Thomas J. Lundy II, formerly rector of Grace Church, Canton, Miss., is now rector of Christ Church, Holly Springs, Miss.

The Rev. Claud W. McCauley, formerly rector of the Church of Our Saviour, Sandston, Va., will on January 1 become rector of Christ Church, Blacksburg, Va.

The Rev. Robert S. Snyder, formerly curate at All Saints' Church, Rhawnhurst, Philadelphia, is now assistant rector at St. James' Church, New-

port, Del. Address: 2 S. Augustine St., Newport, Del.

The Rev. Paul M. Thompson, formerly in charge of St. Stephen's Church, Columbia, Miss., and St. Paul's, Picayune, is now assistant at St. James' Church, Greenville, Miss., and vicar of St. John's Church, Leland. Address: 912 Fairview Ave., Greenville.

The Rev. Sylvester W. Toal, who formerly served St. Paul's Church, Waxahachie, Texas, and its field, is now rector of St. Paul's Church, Woodville, Miss. Address: Box 207, Woodville.

The Rev. H. J. Van Duyn, formerly rector of St. John's Church, Clifton Springs, N. Y., and vicar of St. John's, Phelps, is now assistant minister at St. Luke's Church, Brockport, N. Y., and Episcopal chaplain at the Brockport State Teachers' College. Address: 29 College St., Brockport.

The Rev. Robert G. Wagner, formerly rector of St. John's Church, Montclair, N. J., will on December 17 become rector of the Church of the Holy Spirit, Verona, N. J. Address: 46 Montrose Ave.

The Rev. David F. Wayland, rector of Mason Parish, Mission Home, Va., is now also priest in charge of Buck Mountain Church, Earlysville.

Changes of Address

The Rev. Douglas H. Loweth, rector emeritus of Christ Church, Norwich, Conn., formerly addressed at Quaker Hill, Conn., and in Falls Church, Va., may now be addressed at 5700 Barbee St., McLean, Va.

Births

The Very Rev. Harold B. Robinson and Mrs. Robinson, of St. Paul's Cathedral, Buffalo, announce the birth of their fourth daughter, Jane Barrett, on October 31.

The Rev. Clarence F. Stolz and Mrs. Stolz, of Trinity Church, Atchison, Kan., announce the birth of a daughter, Katherine Jean, on November 9. Katherine has two older sisters.

Marriages

Mrs. Nora (Brungot) Learson, a widow, and the Ven. Revere Beasley, of the diocese of Newark, were married in July. He is archdeacon of Warren and Sussex and rector of Mary's Church, Belvidere, N. J.

Corrections

Due to an error in official records, the Rev. Robert Seoon was reported to be priest in charge of St. Mark's Church, Paterson, N. J. He is actually the rector there (and head librarian at Bloomfield College, Bloomfield, N. J.).

Resignations

The Rev. Harold R. Keen, vicar of St. Andrew's in the Fields, Grand Ridge, Ill., retired in August and is now living at 824 Columbus St., Ottawa, Ill., 61350.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Robert J. Parker, D.D., retired priest of the diocese of Central New York, died in Rochester, N. Y., on November 2d.

Dr. Parker was born in Syracuse, N. Y., in 1889. He was a graduate of St. Stephen's College in 1912, and the General Theological Seminary in 1915. He received the B.D. degree from GTS in 1921, and the D.D. degree from Hamilton College in 1951. He was ordained to the priesthood in 1916. Dr. Parker's entire ministry was spent in the diocese of Central New York, where for 40 years he served as rector of St. James' Church, Clinton, priest-in-charge of the Church of the Good Shepherd, Oriskany Falls, and chaplain to Episcopal students at Hamilton College. He became rector emeritus of St. James' Church in 1958, the year he retired.

Dr. Parker served as dean of the second district of the diocese of Central New York from 1926 to 1933, assistant secretary of the diocesan convention from 1921 to 1945, and was on the board of examining chaplains from 1926 to 1943.

He is survived by his wife, the former Lillian Costa, a son, a daughter, two sisters, and a brother.

Lelia Leigh Dame, daughter of the late Rev. Nelson Page Dame and Mary Walker Dame, died in New York City, on November 17th.

Miss Dame, who was 80, was educated at the Episcopal Female Institute, Winchester, Va. Her father was for 25 years the diocesan missionary for the diocese of Virginia.

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December 15, 1963

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*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis., 53202.

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THE LIVING CHURCH

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Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

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Rev. James Jordan, r
Sun Masses 8, 9, 11, MP 10:40, EP & B 5:30;
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1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

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WASHINGTON, D. C.

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7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45, EP 6; C Sat 4-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 9, 11; Daily 6:45, 5:30; also Fri &
HD 10; C Sat 4:30

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ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

FORT LAUDERDALE, FLA.

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Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

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KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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NEW YORK, N. Y.

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& 11 Ch S, 4 EP (Spec Music), Weekdays HC Tues
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Wed, Fri 7:30, Tues, Thurs, Sat 10; HD 7:30 & 10.

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B 8; Weekdays Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

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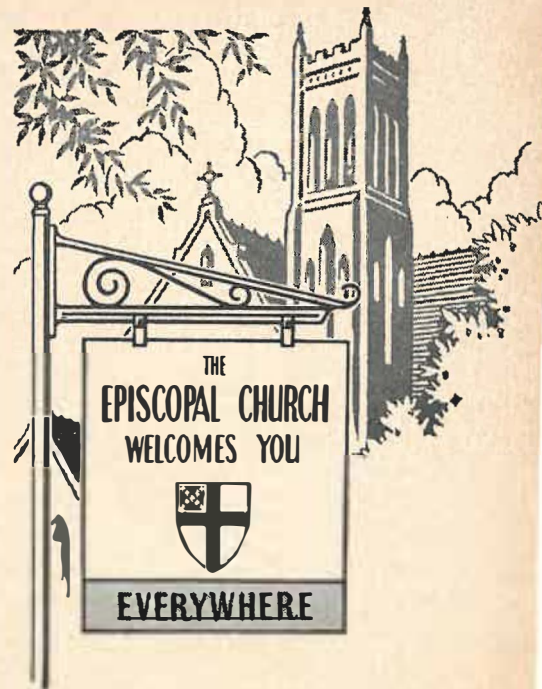
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NEW YORK, N. Y. (Cont'd.)

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Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:10 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt.
Organ Recital Wed 12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9.
Tues 8, Wed 10, Thurs 7; Int noon.

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9 & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Sol
bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs,
Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP &
Mass; EP daily 5

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 (Spanish), EP
5:30; Daily: Int 12; Mon-Fri MP 7:45, Mass 8,
EP 5:45; Sat MP 8:45, Mass 9, EP 6, C 4-6 by appt.

COLUMBUS, OHIO

ST. JOHN'S "Across the River"
Rev. L. M. Phillips, r
Sun 8 H Eu, 10 MP; HD, regular

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17 Sts.
Sun HC 8, 9, 11; EP 5:30; Weekdays 7:45, 5:30;
Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30-5:30,
Sat 12-1

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
Sun MP & HC 7:45, HC 9:30, 11, EP 6;
Daily MP & HC 6:45 (ex Thurs 6:15), EP 6

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7
ex Tues & Thurs 10; C Sat 4-5

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby, r
Sun 7:30, 9 H Eu, 11 Mat & H Eu

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.